

THE SWORD OF THE LORD

and of John R. Rice

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20.

An Independent Religious Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Sin, Modernism, and Denominational Overlordship

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Office: 201 East Tenth St., Phone 6-6888

Christ Is All In All

(As Seen In His Names and Titles)

BY ROBERT L. MOYER, DEAN OF NORTHWESTERN BIBLE SCHOOL AND SEMINARY

Hear Him Four Days — Dallas Bible School

(Continued from last week)

Human and Divine

His person is one, His natures are two. He is both human and divine, finite and infinite, Creator and Created. He has the arm of God, yet the heart of a Friend that sticketh closer than a brother. Napoleon was right when he said, "He is truly a Being by Himself." Brookes wrote, "Thousands and tens of thousands, and millions of the best and the kindest and the most useful of earth's population have tried it, and found the Name of Christ potent to lighten the burden of life, and to cheer them on their way to meet Him in the air."

Jesus Christ is the Second Man, the Last Man. The first man was called Adam, the Second Man is called Adam. The first man was the image of God, the Second Man is the Image of the Invisible God. The first man, as to outward form, was made flesh; the Second Man, as to outward form, was made flesh. The first man had a body prepared by God, the Second Man had a body prepared by God. The first man had no father after the flesh, the Second Man had no father after the flesh. The first man is of the earth, earthy; the Second Man is the Lord from Heaven. The first man was tempted by Satan — and fell; the Second Man was tempted by Satan — and stood.

The first Adam was made a living soul, the Last Adam was made a Quickening Spirit. The first Adam involved the race in the sentence of death. In the Last Adam the believer is made partaker of life. The first Adam brought us under the curse; the Last Adam was made a curse for us. The first Adam involved the race in the loss of divine nature; in the Last Adam the believer is made a partaker of the Divine nature. The first Adam involved the race in a loss of fellowship with God; in the Last Adam the believer is restored to fellowship with God. In the first Adam a man is "of your father, the Devil"; in the Last Adam, a man is a son of God. The first Adam involved the race in a loss of fellowship with each other; in the Last Adam believers are in a

blessed and spiritual brotherhood. The first Adam involved the race in the loss of rulership in the earth; in the Last Adam provision has been made for a righteous rule in the earth. In the first Adam men are under God's wrath; in the Last Adam men are under God's favor. The first Adam puts man into a coffin; the Last Adam raises man from the dead. In the first Adam men are cast down into hell; in the Last Adam men are lifted up to heaven. The first Adam brought discord to all creation; through the Last Adam comes harmony again.

Jesus Christ is "the Man Whose name is the Branch," and also He is the "Branch of Jehovah" (Zech. 6:12; Isa. 4:2). He was the Branch taken from the Divine Tree and grafted into the human stock. The grafting took place in the Incarnation. The graft does not bear the fruit of the tree into which it is grafted, but its own fruit. Jesus Christ never bore the sinful fruit of the sinful stock into which He was grafted, but always His own fruit of holiness unto God. The branch is always identical in essential nature with the tree from

(CONTINUED ON PAGE 3)

Pastor Murk Writes of St. Paul Revival

TEMPLE BAPTIST CHURCH and Seven Corners Christian Center ST. PAUL, MINNESOTA

Nov. 8, 1938

"Dr. John R. Rice Fundamentalist Baptist Church Dallas, Texas.

"My dear Brother Rice:

"Our people are very happy about the results in our recent campaign in St. Paul under your fine consecrated leadership. It was our privilege to baptize ten more people in the past Sunday evening service. This means that forty-one have been baptized, most of whom came directly as a result of our meetings. If my figures are correct there were ninety-four people who came forward in the meetings, with more than sixty coming to accept Christ for the first time.

"There was a fine spirit in the meetings last Sunday, the 6th, with a large attendance at both services. We received into the church about forty in number and there are many more who are anticipating baptism and church membership in the near future.

"Dr. Rood will open his Bible (CONTINUED ON PAGE 4)

Is Dr. J. M. Dawson A Conservative?

By Dr. John R. Rice

Dr. J. M. Dawson is pastor of the First Baptist Church at Waco, Texas, a large and influential church. Dr. B. H. Carroll was long the pastor. For years it has been the church home of a very large proportion of the faculty and student body of Baylor University. Dr. Dawson has been prominent as a writer and denominational leader and has made himself an issue by magazine articles and addresses denying the verbal inspiration and scientific accuracy of the Bible ("The Bible, A Book Inspired of God," address at Texas pastors' and laymen's conference), by saying that "the whole idea of hell has faded out and pastors of cultured churches refuse to revive it." With other like statements (article in *Homiletical Review*, January, 1930, "The New Hell"), by his defense of evolutionists and the evolution theory, etc.

Some weeks ago the "Christian Index," the Georgia Baptist State Paper printed an article by Dr. Dawson on "Do We Believe in Regeneration?" Dr. Dawson most kindly sent me a copy and I have written him in brotherly fashion thanking him for his statement on

some fundamental matters and urging him to clarify his position further.

On September 29, Dr. Dawson's article, "Do We Believe in Regeneration?" was reprinted in the Baptist Standard. It is my feeling that some comment might be helpful.

In the first place there are some things about the article of which fundamentally — sound Christians will heartily approve:

1. Dr. Dawson expressed himself as firmly believing in the definite regeneration of the soul and quotes John Wesley at length, including the following, "... If any doctrines within the whole compass of Christianity may be termed fundamental, they are doubtless these two — the great doctrine of justification, and that of the new birth; the former relating to that great work which God does for us, in forgiving our sins; that latter to that great work which God does in us, in renewing our fallen nature..." He agrees with John Wesley in the need for a new birth and that "faith is the sole condition."

2. Dr. Dawson believes, he says, that we have not laid enough stress on a very definite and real change in the life and heart of those who profess to trust in Christ.

3. Dr. Dawson intimates that he accepts the great doctrines of the atoning blood of Christ which of course involves His deity.

4. Dr. Dawson desires that "we preach that Jesus by His atoning death met the demands of the holy law for the sinner, making possible a new relation of welcome and peace; and, in addition, we shall preach that his death of reconciling love, brought to the believer by the Almighty Spirit, begets a new life in the soul, accomplished by the mind of Christ."

It is evident that Dr. Dawson thus intends to align himself with fundamentally-sound people. He makes the plain statement, "all those who hold to the conservative faith, AS DOES THIS WRITER, readily accept this fine account (CONTINUED ON PAGE 2)

Buried and Alive

"He Was Buried" (I Cor. 15:4) "He Rose Again" (I Cor. 15:4)

By Robert G. Lee, Memphis, Tenn.

(Hear Dr. Lee at the Dallas Bible School, Tuesday and Wednesday, November 22nd and 23rd).

There came a day, a dread day, when the sun went down at noonday behind a blood-splattered wood, on Cross on the hill that was, in shape, like a skull.

And all, remembering how the black night came on at midday, said, "He is dead!"

The callous Roman soldiers, gamblers at the foot of the Cross, they who nailed His quivering hands and pain-jerked feet to the Cross, they whose intellects and thoughts were as torpid as the rusty waters of a sluggish stream, said, "He is dead!"

The curious crowds, stupidly unconscious of the eternal value of things, said, "He is dead!"

Poltroon Pilate, who had had his chance to befriend Him, who had allowed his own interest to get the better of his conscience, who had chosen the friendship of Caesar and spurned the friendship of the King Eternal, calling unto him the centurion and asking him if Jesus had been any while dead (Mark 15:44), said, "He's dead."

The smug elders whose hypocrisy he had condemned, said, with glee, "He's dead."

The centurion who supervised the bloody butchery and who heard his last cry, said, having glorified God (Luke 23:47) in so saying, "Truly this was the Son of God" (Matt. 27:54), "He's dead."

The Sadducees, ignoring the supernatural, rejecting a divine hope to the travail of the ages, said, their callous heart untouched by His agonies, "He's dead."

The crowd who passed by and reviled Him, wagging their jesting heads in his dying agony

(Matt. 27:39), said, with ribald jesting, "He's dead."

The prating and precise Pharisees, with gloating gladness, with triumphant tones, said, "He's dead."

Mary, standing by the Cross, the prophetic sword of Simeon piercing her heart, said, her crushed heart revealing itself only in part through her weeping eyes, "He's dead."

Caiphas, whose envy had made him blind, said, "He's dead."

"And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned" — these said, "He's dead" (Luke 23:48).

"And all his acquaintance, and the women that followed him from Galilee, stood afar off beholding these things" — these, too, said, "He's dead" (Luke 23:49).

All said, "He's dead."

His disciples, in despair, saw the fire of life fade from the eyes that had looked with such tender compassion upon the multitudes.

Disappointed in themselves, disappointed in Him, they saw the hands once placed with healing upon diseased bodies, the feet once swift on errands of mercy, the mouth that had spoken as never man spake, go dead under the nails — the ears so keenly sensitized to cries of human need grow deaf in death.

As the sun went down at noonday behind the skull-shaped hill, they all, stupefied with a grief from which they could see no possible deliverance, said, "He's dead!"

Him who is to history's best character as light to darkness, as blessing to cursing, as a lily to a thistle, as snow to soot, as heaven to earth, as holiness to sin, as life to death, they named a dead man.

Joseph of Arimathea, a good man, a rich man, a disciple of Je-

sus, secretly for fear of the Jews, an honorable counsellor, with the help of Nicodemus, took that body, stamped and scarred with the stigmata of the Cross, and put it in the tomb of Joseph's garden where, for the first time in thirty-three years, the cruel world left Him alone.

"And after this Joseph of Arimathea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus; and Pilate gave him leave. He came therefore, and took the body of Jesus. (CONTINUED ON PAGE 2)

Sunday's Program; Bible School Begins

Brother Sam Morris of Del Rio, Texas, and Dr. Robert J. Wells of Waterloo, Iowa, will both be with us for the very first services Sunday, November 20th, when the Bible School begins.

Expect to hear Rev. Sam Morris on radio WRR at 7:30 Sunday morning. Don't miss this man of God.

Everybody meet for study of Luke, chapter seventeen in the Sunday School at 9:30. Pastor John R. Rice will teach his large class of adults and hopes to have the largest attendance in months. Bro. Morris will speak at 10:50 on "The Promise of the Saviour." In the afternoon there will be two messages; one by Dr. Robert J. Wells, "Christ in Exodus, the Book of Redemption," and another by Bro. Sam Morris, "The Kingdom of Heaven Parables," from Matthew, chapter thirteen. Afternoon services begin at 2:30 p.m.

The great Sunday night services will begin at 7:15 instead of 7:30

as hithertofore. Dr. Robert J. Wells will have charge of the song services. Pastor John R. Rice will speak at 7:45 on "The Beginning of World-Wide Persecution of the Jews — What It Means According to Bible Prophecy." At 8:30 Bro. Sam Morris will give an evangelistic message on "A Warless World—When?"

After the Bible School starting with a bang Sunday, the Monday program will begin at 9:30 a.m. with song and praise led by Dr. Wells. At 9:50 there will be Bible lessons on soul winning by editor John R. Rice. At 10:30 Monday morning, "Louisiana Missions Among French-Speaking Catholics," by Rev. L. R. Shelton, Pastor of First Baptist Church of Algiers, Louisiana. At 11:15 there will be special music, registering, introducing of visitors and at 11:30 a.m., Bible teaching by Rev. Sam Morris. Monday afternoon's program starts at 2:30 and there will (CONTINUED ON PAGE 4)

Radio Services

Do not miss the following radio services Bible School week.

7:30 a. m., Sunday, Radio WRR, Dallas, 1280 kilocycles, Rev. Sam Morris, John R. Rice. Monday morning, 6:00 a. m., November 21st, KRLD, 1040 kilocycles, Bible Message, John R. Rice.

Tuesday, 12:45 to 1:30, hear Brother Sam Morris. Service broadcast from Fundamental Baptist Tabernacle over Radio Revival, KRLD.

Wednesday the same hour, 12:45 to 1:30, hear Dr. Robert G. Lee in service broadcast from the tabernacle, Radio Revival.

Thursday, same hour, 12:45 to 1:30, hear Dr. Robert L. Moyer in service broadcast from the tabernacle.

Other radio services may be arranged. Listen in, pray, attend the Bible School, help with expenses if you feel led.

Dr. J. M. Dawson

(CONTINUED FROM PAGE 1)

(John Wesley's) of the saving faith." (Capitals added).

However, there are some things about the article with which we are not in hearty agreement and it is only fair we should mention them.

1. We do not believe that the criticism of evangelism is quite just nor true. We do not believe that Southern Baptists generally have been preaching "justification without regeneration" as he charges, though there ought to be higher standards of morality, more separated lives, surely.

2. We cannot endorse fully John Wesley's position on holiness, "a restoration of the soul to its primitive health, its original purity" as Dr. Dawson seems to.

We do not believe that those interested so largely in the "social gospel" and social problems show any better evidence of actual re-

generation in their lives nor as much as Southern Baptists who put the emphasis on saving people from hell by faith in Christ. Modernists in America, for instance, constantly make much of "improving the social order" and of "the social gospel," but in actual practice they do far less to put out the curse of liquor, dishonesty in business, divorce, labor trouble, and poverty than the so-called hell-fire preachers like Billy Sunday, D. L. Moody, Charles G. Finney, and J. Wilbur Chapman, who simply hold revivals. Actually John Wesley paid very little attention to so-called "social problems" in his day, such problems as slavery, mistreatment of the American colonies, wide-spread drunkenness, inhumane treatment of prisoners, etc. He principally left those matters to others and went about getting people saved in much the same way that Dr. Dawson criticizes in the present article. I do not believe Dr. Dawson's criticism is justified.

4. In the next place, Dr. Dawson's article has too much of the language of the modernists. God did not tell us to "save the world" and neither the modernists nor the fundamentalists are going to do it. We are commanded, "Others save with fear, pulling them out of the fire, hating even the garments spotted by the flesh" (Jude 23). This world with its government and civilizations and culture is doomed and only the return of Christ can solve the social problem. Let us do what we can to alleviate sufferings, right injustices and teach new-born Christians to "observe all things whatsoever I have commanded you" as Jesus said. But let us have a far higher aim than fixing social problems. After all, what Jesus died for was to save sinners, save them from hell, save them for heaven, and that should be our main concern likewise. They will not be perfect when they are saved, not until Jesus comes even though they are truly regenerated.

Dr. Dawson Must Make Corrections Before Being Accepted As A "Conservative"

Dr. Dawson desires to be known as a conservative and in this no doubt he is perfectly sincere. He cannot conscientiously go all the way with the modernists, perhaps, in denying the blood atonement, the deity of Christ, and man's need for a new birth. But we ought not to forget that Dr. Dawson has in the past gone far into modernism. In the Baptist Pastors' and Laymen's Conference in Beaumont in November, 1929, in an address later published under the title, "The Bible, A Book Inspired of God," Dr. Dawson flatly denied the verbal inspiration of the Bible. He said that the destruction of Sodom and Gomorrah was caused by natural causes, perhaps an explosion of gas and oil, and not by "fire and brimstone from the Lord out of heaven," which is the Bible language. He described the Bible as not a book of scientific and historical accuracy, but one whose sole object was to give us religious knowledge. He even cited a number of so-called discrepancies in the Bible to prove that it was not accurate!

In an article, "The New Hell," in the *Homiletical Review* of January, 1930, Dr. Dawson said, "The old idea of hell has faded out and pastors of cultured churches refuse to revive it." Dr. Dawson has written that Jesus would not be a fundamentalist if He were here today. This is the sense of an article published in the *Baptist Standard*. He has defended in religious magazines those who believe in evolution and who deny the Genesis account of creation and has particularly attacked fundamentalists in his own denomination.

Has Dr. Dawson changed his belief about the inspiration of the Scriptures, about the scientific accuracy of the Bible? Has he changed his attitude of fellowship with modernists such as the editors of the *Christian Century Magazine* for which, I believe, he has written, and for others notoriously offensive to those who believe in the great fundamentals of the faith? If Dr. Dawson has not changed his position, then he is still a modernist in part, in doctrine and attitude. And if he is partly a modernist in doctrine, then there is grave reason to fear that he, like other modernists, does not use

Buried and Alive

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and there came also incense, which at the first came to Jesus by night, and brought a mixture of myrrin and aloe, about an hundred pound weight.

"Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury."

"Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, where in was never man yet laid" (John 19:38-41).

"And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid" (Luke 23:55).

"Then in upper rooms, in dark retreats, in secret hiding places, behind locked doors, on lonely roads, his followers, in fear, said, 'we hoped it was he who would have redeemed Israel'" (Luke 24:21).

Hearing terrors very near in every sound, seeing lurking foes in every shadow, startled at the sound of every unfamiliar voice, they found their mental geography radically changed.

A huge chasm — a chasm vast, abysmal, dark, deep — yawned between them and their fondest hopes.

The throne of their beloved had disappeared in a tomb. His kingdom had shrunk to the narrow dimensions of a grave.

His regal robes were now a shroud.

His only scepter — a weed, with which they smote Him on the head (Matt. 27:30).

His only crown — a crown of thorns.

His only coronation acclaim, the spit they flung through sneering lips, their contempt materialized into a liquid.

His only throne — a blood-spotted Cross.

His only emblems of royal insignia — the marks of the scourge upon his naked back.

His only glory — shame. His only inaugural speech — a lonely cry!

His only coronation companions — two thieves.

His only reign — the six hours of torture on the bloody tree.

His only coronation splendor — the black darkness that shrouded the world.

His only King's cup — a sponge filled with vinegar and gall.

His only authority — the failure to come down from the Cross.

They did not say that — they thought it.

Dead!

And buried!

terms in their commonly accepted and literal meanings. For instance, modernists sometimes say they believe in the divinity of Christ, but they mean only that all men have a spark of divinity and that Jesus was essentially like other men. Modernists believe in the "inspiration" of the Bible, but they only mean that it is a thrilling and lasting work of literature, inspired like Shakespeare, or Browning or Tennyson, or Homer and not the very Word of God. The Bible says that modernists will come "with feigned words," and they do.

What does Dr. Dawson mean by calling himself a "conservative"? We trust that he means that he feels himself more and more turning loose of modernism and more and more believing and accepting all the fundamentals so dear to the Baptist brethren and to other fundamental Christians. If he means that we hope he will say so but in fact we cannot believe that he means that unless he does say so. We cannot have Christian fellowship in Christian work with the Dawson of 1929 and 1930 who denies the verbal inspiration of the Bible and its scientific accuracy, explains away the Bible account of miracles, and has a "new hell." We believe that Dr. Dawson ought to say whether he is going with the modernists to repudiate the inspiration of the Bible, deity of Christ, blood atonement, etc., or whether he is going with sound orthodox Southern Baptists who hold all these doctrines most dear and vital. Meantime devout Bible-believing Baptists should not have fellowship with proven modernists, until they renounce openly their modernism.

Dark, bleak, comfortless that night. No balm in it for their torn spirits. No star of hope for their broken hearts. To them — dumb, stunned, bleeding under Gethsemane's horrors — its was the last word, the final scene, a horror of disaster, a horror of defeat.

Death, whose only flowers are faded garlands on coffin lids, had trampled into lifeless dust the Rose of Sharon.

Death, whose only music is the sob of broken hearts, had padlocked the mouth that so comfortingly had spoken to the sad.

Death, whose only palace is a huge sepulchre, numbered Him among his victims.

Death, whose only light is the darkness of the tomb, had quenched the Light of the world.

Death, whose only pleasure fountains are the falling tears of the world, had closed the eyes of Him who wept over Jerusalem.

Death, whose only gold is the grave's dust, had made his body a banquet for worms.

Death, with skeleton hand, had written "Ichabod" on all His claims.

Dead!

And — "he was buried."

And out yonder, somewhere, old Bartimaeus' eyes went blind again — blind with tears — as he knew that the one who gave him sight was dead.

In the home of Zacchaeus, in Jericho, was a black shadow, a shadow cast not by night, as they thought on Him who had changed that home into a bower of delight — now dead.

And, in Nain, there were heavy hearts thinking of Him as dead who, one day not so long ago, broke up the funeral procession and returned to his home the captive of death, the widow's son, while a grave listened in vain for the coming of the mourner's steps.

And over yonder a certain man whom Jesus found at the pool of Bethesda was weighted down with sorrow, heavier than the helplessness that for thirty-eight years weighted down his body, as he thought of Him who took away his infirmity, being dead.

Sad were many. Sad was Jairus, thinking of Him now dead who had taken his little daughter back from the point of death.

Sad the man whose withered hand Jesus had healed, thinking of Him whose hands were covered in the shroud.

Sad the deaf he had cured, hearing of Jesus whose ears, in death, could hear no cry.

Sad the dumb he had healed, speaking of Him — now killed — who unloosed their tongues and put sweet songs in their mouths.

Sad the woman once in adultery taken! And the woman in Sychar, remembering the gracious dealing of Him now dead.

And sad the lepers, once victims of a terrible disease, when they knew that He who made them for the embrace of loved ones was dead.

And, in Bethany, the sun had been plucked from the sky for Martha, Mary, and Lazarus. Jesus

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who robbed the grave for them was dead.

And — who knows? — away out yonder in the coasts of Tyre and Sidon, a Canaanitish woman, when she heard it, wept recalling the happy day when the now-dead Jesus healed her daughter.

And also — somewhere — no doubt — the Gadarene demoniac could not be comforted, thinking of Him as dead.

Dead.

And — buried!

But there came a day when He resumed His power, recovered His challenged rights, regained His waning influence, reasserted His sacred grandeur.

In the midst of His malignant enemies He arose, confounding their counsels, thwarting their efforts, laughing to scorn their malice.

And, answering them thus, He sent down the ages the blest assurance that the grave is not our goal.

The resurrection of Jesus, the whole alphabet of human hope, the certificate of our Lord's mission from heaven, is the heart of the gospel in all ages.

His victory over death is the best established fact in human history.

Yes.

But a Roman cross is gesture against sin unless His tomb is empty — unless Jesus bursts the bars of the grave, unless He spurned the sepulchre wherein human hands laid Him.

"If Christ be not risen then is our preaching vain, and your faith is also vain" (I Cor. 15:14).

"If Christ be not risen . . . ye are yet in your sins" (I Cor. 15:17).

Upon His resurrection the apostles foundationed their message and mission, building all their hope and proclamation around His

claimed and attested deity.

In this complement of His resurrection — this acceptance of His perfect sacrifice — the divinely-chosen witnesses saw that the Christ who seemed to have lost Himself on Calvary found Himself in the exit from Joseph's tomb — the opposite of all that His crucifiers intended when they drove the nails.

Christ's Cross, purposed from all eternity, prophesied through ages, peered into by angels, found its complement in the empty tomb where "the angel of the Lord descended from heaven, and came and rolled back the stone from the door and sat upon it, his countenance like lightning, his raiment white as snow" (Matt. 28:2, 3).

The Saviour's sacrifice whereby His sin-made soul became the means to save from sin, His sore-parched lips the means to slake our thirst, His thorn-crowned brow the means to free from curse, His suffering soul the means to save unto the uttermost, found its complement in the empty tomb where Jesus wrested from Death's brow his black diadem.

The Saviour's suffering, whereby His nail-pierced hands became the means to give release, His spear-opened side the means to enter bliss, His cross-bound feet the means to tread God's courts, His gall-stained mouth the means to father's kiss, found its complement in the empty tomb where Jesus wrested from Death's hand Death's cruel scepter.

The atoning death, whereby His cord-scarred back became the means to heal the soul, His spit-marred face the means to saving grace, His hair-plucked cheeks the means to kindness, His hand-smote form the means to God's embrace, found its ripened fruitage in the empty tomb where Jesus shivered at a single blow Death's empire of skulls and skeletons.

The vicarious death of Jesus on Calvary whereby His agony is the means of joy of heart, His sweat of blood the means of gift of rest, His hell of pain the means of Heaven's home, His naked form the means to clothing best, found its complement in the empty tomb where Jesus changed humanity's bleak winter into flowery summer.

His agony on the Cross, whereby His cry of thirst became the means to quench hell's fire, His darkness felt the means to endless light, His cup of woe the means to a cup of joy, His sword-struck heart the means to eternal glory, found its complement in the Cross where Jesus took away the hideous skeleton and left the radiant lily.

The Cross whereon and whereby His bruised heel became the means

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which it is taken, yet it is different enough to be recognized as possessing an individuality all its own — that is why it is called a branch.

When you study Jesus Christ as the Branch engraft into the human stock, in spite of the many human names given to Him, you will have to bow before Him and confess with Thomas, "My Lord and my God." It is not only true that the nature of the parent tree determines the nature of the child branch, it is also true that the nature of the child branch is an index of the parent tree from which it originally came. One with understanding can take a branch and read its inherent nature by certain natural signs, such as bark, wood, leaves, etc., and tell the kind of tree from which it came, even though the two are widely separated. So you can trace your way back through Jesus Christ to God, for Christ perfectly reveals, represents, and manifests God. He possesses the attributes of God, He performs the works of God, He holds the offices of God. "He that hath seen Me hath seen the Father."

King and Lord

He is the King of Glory; He is the Lord of Glory. He is the King of Righteousness; He is the Lord of Righteousness. He is the King of Peace; He is the Lord of Peace. He is the King over all the earth; He is the Lord of the living and the dead. He is the King of the Jews; He is the Lord over all. He is the King of Israel; He is the Lord God Omnipotent. He is the King of the saints; He is the Lord from Heaven. He is the King's Son; He is the Lord's Christ. He is the King in His beauty; He is the Lord Jehovah. He is the KING of KINGS; He is the LORD of LORDS.

of Satan's doom, His awful death the means to banish death, His holy blood the means to enter into the holiest (Heb. 10:19), His given life the means to eternal life, found its complement in the empty tomb where Jesus brought life and immortality to light (II Tim. 1:10).

His death on Calvary whereby His smarting stripes became the means of healing full, His wounding sore the means of sins forgiven, His chastening hard the means of peace with God, His stricken soul the means of blessing abundant, found its complement in the garden of Joseph of Arimathea where he "tore the bars away" — where He "arose a victor from the dark domain" — where "up from the grave He arose with a mighty triumph over His foes."

No risen Christ, a tomb as worthless as any tomb — a cross no more than a martyr's cross.

No risen Christ, death a king of terror with no rival, a black shadow which no sun ever penetrates.

No risen Christ, no trumpet to sound through death's dreary dominions to awake the dead from eternal sleep.

No risen Christ, death mocks our hopes like a coarse comedian or a heartless satirist.

No risen Christ, death, inexorable jailer, imprisons us in the slumber of eternal night.

No risen Christ, the whole history of Christianity and its existence is unintelligible.

No risen Christ, no seeing again the faces of our redeemed dead, dear, sweet faces which we have "loved long since and lost awhile!"

And "they also which are fallen asleep in Christ are perished" (I Cor. 15:18).

No risen Christ, the whole earth in deepest mourning dressed, will, like Rachel of old, go down to the judgment weeping for her children, finding no comfort.

"Christ died for our sins."

"He was buried."

"He rose again the third day!"

Yes! He arose — the first sheaf of the resurrection harvest, "the first fruits of them that sleep."

(This message published in booklet form by Zondervan Publishing House, Grand Rapids, Michigan. It may be had from them or from Sword Book Room, 201 E. Tenth Street, at 15c a copy).

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Saviour and Satisfier

He is the sole and sufficient cause of salvation of men. We are cleansed by His blood, we are purified by His Spirit, and His righteousness is the white robe of the redeemed. You may go about to establish your own righteousness, as did Israel (Rom. 10:3), until, as Plummer expresses it, "You can boast and sin and perish like a Pharisee." Your eyes may become a fountain of tears, you may give all your goods to feed the poor, and you may give your body to be burned, only to find when you stand before God that all your righteousness is nothing but filthy, pestilential rags. None of these, nor all of these will ever make you meet to be a partaker of the inheritance of the saints in light.

Could my tears forever flow,

Could my zeal no respite know,

All for sin could not atone,

Thou must save, and Thou

alone.

Jesus Christ calls Himself the "Amen" (Rev. 3:14). The word signifies that which is true, faithful, certain. "Amen" — let it be so. Our Lord frequently used this word. "Verily" is Amen. Spurgeon states a three-fold meaning in the usage of the term in Scripture. It is used in the sense of *asserting*, as when our Lord said, "Verily, verily." It is used in the sense of *consenting*, as when the people said, "Amen" at the reading of the Word. It is used in the sense of *petitioning*, as when we end our prayers with an "Amen." Certainly Christ is the Amen. He asserted the will of God when He came into the world. He said, "My teaching is not Mine, but His that sent Me." He said often, "Have ye not read?" or, "It is written." In relation to His own mission, He asserted, "For this cause came I unto this hour." "For this cause came I into the world." He consented to the will of God — even unto death. When He came into the world He said, "Lo, I come to do Thy will." "My meat is to do the will of Him that sent Me." In Gethsemane, "Not My will, but Thine be done." God had prophesied a redemption from sin by death, even from the entrance of sin into the world, and Christ came as the Amen of God to fulfill His promises. He is the Amen in the petitionary sense also, for "He ever liveth to make intercession for us." Not only so, but He alone gives force and power to our prayers; in fact, were it not for His meditation no prayer of ours would ever reach the ear of the Father. See I Tim. 2:5. Do you think of Him when you say, "Amen" to your prayers? If He is not the Amen to your prayer,

there is no prayer. And isn't it blessed to know that when we received Christ as a personal Saviour He became God's Amen in our hearts — Christ in you the hope of glory!

Rooms For Preachers

When the Saviour was born in Bethlehem, there was "no room for them in the inn." We are commanded in the Bible, "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares" (Heb. 13:1).

Many ministers cannot come to the Dallas Bible School for these eight great days of blessing, unless bed and breakfast are furnished. Therefore as far as we are able, we will have bed and breakfast for ministers and their wives. Will you, in Dallas who read this, whether you are members of the Fundamental Baptist Church or of any church, kindly offer a bed for a preacher? Many will be needed, more than ever before. Preachers are coming from Iowa, from Mississippi, from Illinois, from Oklahoma, and from many other states, we believe. They are coming from all over Texas. We expect the largest attendance we have ever had. Last Thanksgiving week we had an attendance from eleven states, forty-two cities and towns in Texas, besides representatives from sixty-seven Dallas congregations.

If you can furnish a bed for one preacher or two, or for a preacher and wife, please phone the Fundamental Baptist Church, 201 E. Tenth Street, Miss Fairy Shapard. If you can furnish breakfast, well; if you cannot furnish breakfast, someone else will.

Even humble rooms and accommodations will be very gratefully used by good pastors who otherwise could not come. If you can only furnish a cot in a hall or sleeping porch, you might make it possible for some young preacher to hear the greatest Bible teaching and preaching he ever heard and be thrilled and inspired for a lifetime of surrender and service. Phone today if you can offer a room.

Others besides ministers, and ministers for the noon and evening meal, will find reasonably-priced meals offered near the tabernacle in cafes and cafeterias. Room and board may be secured at boarding houses or hotel rooms from \$1.00 a day up.

There is no prayer. And isn't it blessed to know that when we received Christ as a personal Saviour He became God's Amen in our hearts — Christ in you the hope of glory!

Pilate asked, "What shall I do then with Jesus, which is called Christ?" We ask, "What will you do without Him?" You can do without everybody and everything, save Him. In life, in death, in

(CONTINUED ON PAGE 4)

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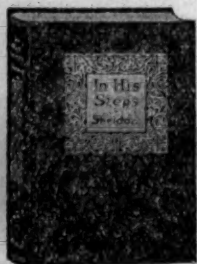
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Christ Is All In All

(CONTINUED FROM PAGE 3)

judgment, what will you do without Him?

If men would be safe, or wise, or holy, or strong, or victorious, let them look to Christ. Let them see Him sinless, betrayed, smitten, afflicted, wounded, bruised, condemned, dead, risen, and let them look to none else. Let them believe in Him; let them abide in Him; let them walk in Him; let them glory in Him; let them count as loss all things beside. Exquisite suffering with Him is better than enjoyment with the world. It is better to be a bond-slave for Him than to be a prince without Him. His presence transforms the prison into a palace. Let our desires center in Him; let our motives in living and service be drawn from Him. Let us be faithful to Him, even unto death. We are full of

folly and sin and weakness, but He is the One in Whom are hid all the treasures of wisdom and grace and glory, and, wonder of wonders! He wants us to be with Him, where He is, to behold all His glory (John 17:24). And He will one day in grace receive us unto Himself, and while it doth not yet appear what we shall be, we know that in that day we shall be like Him. In Him we shall have life without death, blessing without curse, beauty without infirmity, strength without weakness, holiness without sin, singing without crying, joy without sorrow, love without lust, service without weariness, light without darkness, glory without suffering, satisfaction without want, company without absence. We shall look upon Him and be like Him; He will look upon us and see the reflection of His own glory.

Our devotion can never be excessive. Many love and praise and serve Him too little, but who ever

loved, or praised or served Him too much?

YOU exalt Him above all others for God hath highly exalted Him. YOU honor Him above all others, for God hath given Him a name above every name. YOU crown Him Lord of all, for every tongue shall some day so confess Him. YOU find your delight in Him, for in Him the Father is well pleased.

My All In All

I've found the precious Christ of God!

My heart doth sing for joy;
And sing I must, for Christ I have!
A precious Christ have I!

Christ Jesus is the Lord of Lords,
He is the King of Kings!
He is the Sun of Righteousness,
With healing in His wings.

Christ is my meat, Christ is my drink,
My medicine, my health;
My peace, my strength, my joy,
My crown,
My glory, and my wealth.

Christ is my Saviour and my Friend,
My Brother and my love,
My Head, my Hope, my Counsellor,
My Advocate above.

Christ Jesus is the heaven of heaven;
My Christ what shall I call?
Christ is the First, Christ is the Last,
And Christ is all in all.

Sunday's Program

(CONTINUED FROM PAGE 1)

be addresses by Brother W. E. Hawkins and Brother L. R. Shelton of Algiers, Louisiana. These two addresses will be on prayer and on the filling of the Holy Spirit. The Monday evening service begins at 7:00 p. m. and there will be two messages, one, "Bible Lessons on Soul Winning," by John R. Rice, and another evangelistic and prophetic message by Brother Sam Morris.

Remember that the program runs all the week, through November 27th. Dr. R. G. Lee will be the principal speaker Tuesday night and Wednesday noon and Wednesday night. Bro. Sam Morris will speak every day through Thanksgiving Day. Dr. Robert L. Moyer will be with us Thanksgiving Day and Friday, Saturday and Sunday, until the close of the Bible School. Dr. Robert J. Wells will be with us the entire eight days including both Sundays.

Basket lunch is to be served everybody on Thanksgiving Day. Bring your lunch and spread with us if you care to. There will be plenty for everybody who does not bring lunch.

Let us pray for a mighty outpouring of the Holy Spirit upon every speaker on the entire program. May the singing, the praying, counsels, the preaching and Bible teaching all be in the power and wisdom of the Spirit of God! We expect lives transformed, souls saved, burdens lifted to the glory of our God! Great days are upon us. Do not miss them! Come!

Pastor Murk Writes

(CONTINUED FROM PAGE 1)

Conference in our church this coming Monday. Many of our people were somewhat tired out but I am confident that the ten-day breathing spell will be sufficient for good rest and that the Conference is coming at a most opportune time for the strengthening of these babes in Christ.

"I trust you will have a blessed time in your Bible School. We shall pray for you and hope you will remember us in the days ahead. God is still proving to His own that there is power in the Gospel and in prayer.

"Wishing for you and your good family God's choicest, I remain,
Sincerely,

(Signed) "W. H. Murk"

"P. S. We forwarded your Bible to your Texas address and no doubt you were glad to receive it. Some preachers are as absent-minded as women. Just this other word: we are anticipating a thrilling prayer meeting this Wednesday night. Wish you could be here.

"W. H. M."

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